

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. V.

HARTFORD, FRIDAY MORNING, OCTOBER 28, 1842.

NO. 33.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING,
AT THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more subscribers.
Advertisements will be inserted on the usual terms of advertising in this city.
All communications on subjects connected with the paper, may be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

Capital Punishment.

MR. EDITOR.—I had almost abandoned the idea of saying any thing more in your paper at present, at least on the subject of Capital Punishment. And my principal reason is, that the public mind does not seem prepared to receive the sentiments which I am confident will ultimately prevail, as to the taking of human life, by what is regarded as a legal and proper way, whether by the functions of the executioner or the carnage of the field, for in all my thoughts in this business, I couple them both together. When I speak of the public, I intend the religious part of it.

Among civilized nations generally, a mighty change is going forward, and Judges and Jurors, Courts and Legislatures, every where show movements in this business. The world seems to be in advance of the church in the work of amelioration in this matter, salutary reforms are in operation; the mild and merciful influences of the christian religion are sapping the foundation of all sanguinary codes, upheaving them from their centre, and, as by a chimerical power, blanching the crimson dye from the pages of ancient statutes.

Men are engaged in this business who hardly know the nature of the undertow which guides them along, and very few of them, we have reason to fear, are acquainted with the vital influence of that gospel, which in my opinion is the all-prevailing cause of this extensive reform.

But, on the other hand, the priests and the laity of all churches, sects, and parties, with a few exceptions, are putting in a counter influence, and are endeavoring to stimulate their rulers and all legal functionaries, to unabating severity in the execution of the laws.

I at first thought this might come from theologians of a sterner creed. But I see that the other class are equally divided in their calls, of life for life, and blood for blood.

I do not see but one of our religious periodicals, which speaks plainly against the *lex talionis* principle, or that publishes communications against it, but yours. I presume they would do so if they were made. But this shows that the good people are all at ease on this point, and believe that the Old Testament rules, and the laws of Moses, are to be maintained, under the New Testament economy, from which position I unhesitatingly dissent.

My few remaining remarks in this communication will be of a free and desultory character. I can go back to the time when Esquire Quondam was a deacon of the church, a captain of the militia, a retailer of alcohol in his tavern and store, a leader in conventicles, and hangman of the parish, and often drilled his company in mock battles, or sham fights, to show how slick the killing business could be done, when actually called to it.

Now all this strange compound, prayer and powder, of conference meetings and the rage of battle, of the spirit of joy and the spirit of woe, passed off perfectly well in that day, and the good deacon was entirely at home in either of his functions, of wine or war, with the implements of death, hurrying guilty wretches unprepared into eternity; or at the sacramental board. Such, for ages, has been the strange inconsistency of the best christian professors. In one of his vocations the Deacon might, in these times, have a storm about his ears, but in all the others, in most churches, he might remain in the fellowship of the pastor and the fold. Among the Jews, as has been shown by Philo, upwards of 20 kinds of offences were to be punished with death; nearly 150 come under this head in England.

Jewish criminal jurisprudence knew nothing of degrees; it was condemnation or acquittal; and if blood for blood, life for life, is the christian doctrine, why should not the same rigorous course be still pursued, without commutation or abatement?

In cases of manslaughter, as our laws would call them, all forms of law were dispensed with, and the punishment was taken into personal hands, and was made a personal affair,—much like the aborigines of our country. And if death is right, why not continue this course, and imitate throughout the Jewish laws. As to the best mode of punishment, imprisonment is certainly preferable to death; but transportation and exile in my opinion is better than either, in every point of view; and if this country from the first had followed in full, what England and Russia has in part, we should have been gainers in credit, in economy, and every other way. There are Siberians and Botany Bays enough for all our criminals and convicts. This mode of punishment resembles that of the gospel. "What to be banished—yet forbid to die." But I cannot carry out the details of the argument at this time, without extending this article to a greater length than I desire.

There are serious objections to the incarceration system, as practised in this country, one of the principal of which is, letting them loose again often the worse for their confinement and associations.

But no argument of this kind can be of any avail in the business of life or death,—no considerations of expediency,—nothing but a positive command will do in this case. If the Jewish code is still in force, the point is settled. But this I deny, and of course all the arguments which are drawn from this source. And against

the infliction of death on criminal offenders I object.

1. That it is in opposition to all the teachings of Jesus Christ, and all the principles of the christian religion. And furthermore that no laws of men can make it right for us as christians, to have any participation in the business in any manner or form. "Let the dead bury their dead," and make them too, if it must be so; but as the disciples of Him who came into our world not to destroy, but to save, our garments should be clear, and our hands should be off from every thing pertaining to this direful employment.

2. On the principles of reason we ought not to take what we can never restore.

3. This kind of punishment with all the studied forms of cruelty and barbarism, with which it has been attended, has so signally failed of its intended effect, that the most retired places for executions are found to be best.

4. We, as Baptists, should be the last people in the world to leave the New Testament, and go back to the laws of Moses, and the old dispensation. Through all ages, and in all countries, this mode of exposition has been to our people more fatal than the box of Pandora, or the three-headed serpent.

5. I deny in toto, categorically, and forever, that the old laws upon this subject were ever transferred to, or have the shadow of recognition in, any part of the gospel, and of course all reasonings from them are null and void.

ASHUR.

P. S. I am fully aware that my views upon capital punishment, and also in the business of war, in all their shapes and forms, will be placed among the radical opinions of the day. And yet I am in no way allied to those radical reformers who mix up so many visionary schemes with their sound positions, that they materially retard the work of reform which they are so voracious to promote.

For the Christian Secretary.

The impartiality observed by the sacred writers when giving the lives of the Prophets and Apostles, must be obvious to the most inattentive observer. While on the one hand we notice the piety and obedience of David, and the unwearied and dauntless Peter, we are at the same time made acquainted with their very sinful conduct. In the case of David we have presented an adulterer and a murderer. In the case of Peter, who had received warning as to the temptation about to assail him, and who had affirmed in the most solemn manner that he would not deny his Saviour, though at the sacrifice of his life, basely yielding to the tempter, and turning traitor in the hour of trial;—yet who that has been made acquainted with the subsequent history of their lives, but notices their deep repentance, and the strongest evidence of their devotion to the cause of God.

Modern taste, however, seems now to require a very different course to be pursued; and while the writer proposes to give the whole character, only one side is exhibited, and that frequently in an imperfect manner. Indeed, the desire seems to be to have the agreeable or bright side of the picture presented for our observation, without those blemishes or sins so universal in the fallen sons of men. Now, while we take no pleasure in learning the sins and follies of men, yet we wish to have the whole character of the man of whom we are reading; and often then we find that notwithstanding his sins and follies, the grace of God triumphs, and raises him from his moral degradation, to be useful in the church and in the world. A spirit of adulation or flattery pervades the several departments of society, and intrudes its unholy influence into the sacred desk, and into the columns of our religious periodicals.

While we delight to hear the minister of the gospel speak kindly of his brother, it is nauseating to hear language sometimes applied to a sinful worm of the dust. Sometime since, at a religious meeting, we heard two ministers of the gospel bedaub each other with untempered mortar, to the great pain and mortification of brethren present. These compliments sometimes force a suspicion on the minds of observers that a return in kind is expected.

Now, Mr. Editor, we would inquire, 1st, Do those who are faulty in this matter believe that they are advancing the cause of truth by withholding a part of it, while they profess to give the whole?

2. Are ministers of the gospel, who use flattering words, conscious that their motives are uniformly suspected? and that if perchance they gain friends by such means, they are the very friends from whom they should pray to be delivered?

3. Is the language of flattery, often addressed to the minister of Christ, adapted to promote piety and humility of heart?

4. Is it not true that when a man's talents or piety have been overrated, especially those of a public speaker, that he often falls far below his proper level, as his injudicious friends have endeavored to place him above it? W. R.

For the Christian Secretary.

Forms of Prayer.

The Saviour gave his disciples a form of prayer, not to be repeated by rote, but to serve as a general model by which they might shape their prayers. We have not the least intimation that the disciples were accustomed to repeat this or any other particular form of prayer. Many prayers are recorded, both in the Old and New Testaments, but they appear to have been the spontaneous effusions of the heart. We have abundant evidence, in ecclesiastical history, that set forms of prayer were not used in the earliest ages of the church. Justin Martyr and Tertullian both give an account of the manner in which religious worship was conducted in their day. According to the account of the former, the scriptures were first read; this was followed by an exhortation to the practice of what was read, after which, all rose and joined in prayer. The sacrament of the Lord's

supper was then administered, the presiding minister prefacing the administration of it with prayer and thanksgiving, according to his ability, and the people said, Amen. Then followed the distribution of the elements and the collection of alms. Tertullian represents the services as opening with prayer, and represents the singing of psalms as a part of the public exercises. He states, expressly, that the Christians prayed in their public assemblies without any other prompter than their own hearts—(sine de monitore quida de pectore, Apol. cap. 30.) In his treatise on prayer, he says, there are some things to be asked "according to the occasions of every man." (Epi. 121.) In another place he states, that the blessings which we crave may be asked for with different forms of expressions, (allis atque, allis verbis.)

The first step towards a liturgy consisted in restraining the liberty of extemporaneous prayer, and requiring the minister to keep to "one form of prayer." He was allowed, however, to prepare this form for himself. This restraint was imposed by the Council of Laodicea. (Can. 18.)

The next step was to require that the minister submit his form of prayer to the inspection of some of the more erudite of his brethren. This was done by the Council of Carthage, which enacted, A. D. 379, that whosoever composed any different forms should not make use of them till he had consulted his more learned brethren, (quicunque sibi preces aliunde describit, non sit uisur nisi prius eum cum fratribus instructoribus contulerit.)

The Council of Milan proceeded a step further, and in A. D. 416, interdicted the use of such forms as were not approved in a synod. The next step was to require all within a great limit, to use a prescribed form prepared for their use, and issued by the authority of some ecclesiastical council. There remained but one more step to be taken, and that was to require all churches in all places to use the same form. This was soon done, and thenceforth it was deemed heretical and impious to approach God in prayer through any other medium than the Roman Missal!

There is no evidence of the existence of any genuine liturgy for 300 years after Christ. The liturgies ascribed to St. James, St. Basil, &c., were first mentioned, says Bishop Burnet, (Hist. Ref. Part 2d, p. 73.) in the fourth century. Neal in his History of the Puritans, concurs in this statement. The most learned, both of Papists and Protestants, admit that these were grossly corrupted by forgeries and spurious insertions. The Episcopal prayer-book is but an expurgated edition of the Roman Mass Book.

The above may serve, equally with my article in the Index of the 16th inst., to exemplify the spirit of popery and the progress of corruption.

From the Baptist Record.

Cause of Heresy.

We learn from the public prints, that the Rev. Dr. Channing, of Boston, has gone the way of all the earth. This gentleman was distinguished by the classic elegance of his composition; also, and not less, by the position he held in the Unitarian controversy. His decease is likely to direct reflection to the origin of the giant Error, of which he was long the acknowledged champion. The sudden and extensive secession from the orthodox creed, and established formula of the Pilgrim and Puritan church was eminently a remarkable development. Expressions of surprise and amazement are often, and every where heard. Whenever, in the providence of God, the current of events is marked by extraordinary interest, to search out the real, though hidden cause, is a just and laudable exercise of our rational and inquisitive propensities. Whenever the pent-up waters of some great moral inundation, bursts from its confinement, and rushes in a wide, sudden, and desolating torrent upon an afflicted world, it is due to truth, and to man, to trace back the cause of the disaster to its source; to inspect it, in its beginnings, where it falls, drop by drop, from the fissure of the mountain rock.

There are two facts, marking this notable Apostasy, which, from the strong and pure light they throw on the subject, deserve to be known and familiar to every mind. By placing them in juxtaposition, some assistance may be gained to our inquiry. 1. The defection was general and sweeping in the Pedo-baptist, or Congregational churches. 2. The Baptist churches, in the same localities, remained firm and unaffected. When objects, differing in any particular and degree, are exposed to the action of the same agent, and display different effects, none are at a loss to explain the phenomenon. May not the cause of this sore evil, as the facts seem clearly to intimate, sustain to the distinctive character and organization of these respective churches, the relation of cause to effect? Every effect must have a cause in exact correspondence to itself. The construction of these churches is very similar. Their difference lies in the mode and subject of baptism. The mode can have no relation to the phenomenon in question, and we are forced to the only remaining alternative—the subject—for the desired explanation. And here, we affirm, without hesitation, lies the desired explanation. The process is obvious and capable, in every stage of it, of being definitely marked. Infant baptism—an infant and unregenerate membership—a carnal ministry—unholy speculation, unrestrained by the authority of God's word; or by the humility of a renewed heart—heresy the most bold and impudent trampling, with sacrilegious feet, on all the established verities of inspiration—are the successive steps to this memorable consummation. Who that sees the beginnings, and the progress, can be amazed at the sad end? To all such as wish well to a spiritual religion, embodied in the "form of sound words," it is an awful, instructive lesson.

Nor is this great New England defection, the only instance of the kind, standing apart, and rising above the surface of events, in unique and solitary grandeur. It is but one of a family. Parallels might be instanced to satiety. The intelligent reader will, at once, and instinctively, turn in his reflections to Germany. The reformers, the reformation, Saxony, and Geneva; the actors, and the scenes of bright deeds, and bold adventure, do now, and will forever, excite a warm, generous interest in every christian bosom. An unsleeping vigilance guards, with jealous constancy, the quiet dust of the illustrious dead; filial love bends, with reverent gaze, over their garlanded sepulchres; history, eloquence, poetry, painting, and sculpture in generous rivalry of each other, pour out the treasures of their skill to rear their monuments and perpetuate their memories, but who, in all the land of their labors, listens to their teachings, or emulates their virtues? Over the tombs of these venerated prophets, a scoffing infidelity has raised dismal trophies; a cold and heartless rationalism has desecrated the temples of the reformation; and the same tongue, in the same breath, pronounces the eulogy of Luther, and of Calvin, and pours contempt on the Redeemer, whom they adored and preached. The chains of deistic superstition, and irreligious despotism, now lie, with oppressive weight on the descendants of those great men, who, two centuries ago, rose up in single-handed resistance against the unyielding intolerance of Rome. Whatever remains of the steady uncompromising zeal of Luther; the soft and pliant courtesy of Melancthon; the rigid energy of Calvin, is basely suborned into a sort of antagonism to all spiritual religion; and the ecclesiastical establishment of Germany, like that of Italy, and of Greece, resembles a vast pyramid of corruption and death. But we turn from the sickening sight of the defection itself, to the study of its cause. The doctrinal and experimental religion of the reformers, was scriptural and unexceptionable. In these there is a substantial agreement between them and ourselves. One bad element alone distinguishes the organization of their churches. The bane of infant baptism, spreading, like leaven, through the entire mass; and, expelling from the beautiful form of our divine religion, its vital spirit; left only the scrofulous, consumptive skeleton of a national and ecclesiastical church. Born and baptized into the church, without any volition of their own; educated, as all other state functionaries are educated, and with no higher qualifications; a generation of anatomical theologians are in due time, set apart, by the joint act of church and state,—partners in the firm,—to the high spiritual trusts of the christian ministry! The consequences are known full well. The "high places" of the church are filled with the undisguised agents of a rampant infidelity; ready, with their influence, to succor every scheme of irreligion, that the wild phrenzy of irreverent speculation may chance to force upon the surface of unsanctified opinion. I ask the intelligent and honest of every name, if this account is not strictly true. I wish some one would be provoked to answer me.

This same element of infant baptism, in unhappy conjunction with kindred and dependant errors, wrought the first grand apostasy from Christianity. This may be made palpable to every unprejudiced understanding, by a copious induction of facts. Even down to this hour, ask a member of the Greek church for his title to the favor of God, and he will refer you with an air of triumph, to his baptism; not omitting to cite the unequivocal language of the creed. The language held by the Episcopal church is familiar to all. Is it not true, that in the Greek, the Roman, the German, and the English hierarchies, the ministry is open to every type of moral character? I ask not, what is the actual character of their ministry? I wish it bore some faint resemblance to that of primitive days. Abolish infant baptism; open the door into the church only to a credible profession of personal piety; and what becomes of established hierarchies; and of dissolute and sceptical priesthoods? What a rushing tide of evil would, by this simple and easy means be checked.

Should any one, in opposition to this reasoning, and in vindication of his favorite practice, pretend that national establishments are the sole cause of this evil, he has only to reflect that national establishments cannot exist without infant baptism—the latter, in all cases, preceding, and producing the former; that the evil exists, where national establishments do not exist, but where infant baptism does; that it never exists separate from infant baptism. A national establishment certainly did not produce the defection in New England. Not one hundred miles from Philadelphia, the writer is perfectly acquainted with a church, comprising, it is said, eleven hundred communicant members, whose seasons of public worship, on the Sabbath, are often honored by the presence of from twelve to thirty persons! He was himself present on a beautiful Sabbath afternoon, when thirteen constituted the audience. Here was no national establishment to shed its blight upon the garden of the Lord. Here lies the only and sufficient explanation. These members were baptized in infancy; and, at a given age, confirmed into all the privileges of the church, without the prerequisite of spiritual conversion. Honest people say, in many cases, festivity and drunkenness precede and follow this reception into the communion of the church. We wish but one such instance could be cited. With the facts before him, can any one wonder at the great Unitarian secession.

In this country, Pedo-baptist churches are composed, for the most part, of pious and holy men—their deeds of charity are the monuments of their praise—but this abates not a hair from the force of our reasoning. Tendencies may be modified by countervailing influences. Let the two following propositions be impartially weighed. 1. Those churches who assert the validity of infant baptism display the most piety, when they stand, side by side, with those which deny it; and welcome to their fellowship only the professedly regenerate. 2. Their piety is in proportion to their low estimation of infant baptism. In many of the most spiritual Pedo-baptist churches, many

members never bring their children to the font and yet are unreprieved; and many who do bring them, deem it a mere form, for which they can assign no definite and satisfactory reason. They would be shocked with the suggestion, that the act made their children members of the church. Piety and infant baptism always exist in relation to each other, in an inverse ratio. The one rises as the other falls. Christianity can never achieve her predestinated triumph over sin and woe, till all these Papal additions are divorced from her embraces.

What I have now written, has been written in the spirit of charity towards all Christians of every name. It is but the feeble expressions of the settled and deep convictions of my heart. With the sincere and honest mind, the aim is not party, but truth. Error, however antiquated; however sanctified by revered and honored names, should be allowed no sanctuary in the church of God. If infant baptism is innocent of these heavy charges, let its fair fame be vindicated; if it is guilty, as I verily believe it is, let it be condemned and repudiated.

E. W. D.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION SOCIETY,
New York, Oct. 20, 1842.

Another Call for Ministers.

A brother in Indiana writes: "For the last month I have travelled 600 miles, preached 60 times, and been in two protracted meetings, so that I am almost prostrated. I must start for another protracted meeting to-day. Unless some minister will come to my aid, I shall kill myself off. I wish you would find a good man for Logansport. It is a fine town, with 2,000 inhabitants. The church has been increased by a revival from 50 to 230 members, and their only supply is by myself once a month, and to do it, I have to ride 70 miles. Don't send an inferior man, but if you can induce one of suitable qualifications to go, his influence would be felt up and down the canal for 50 miles."

AND YET ANOTHER.

Rev. T. Z. R. Jones of Grand Rapids, Mich., supplies 10 stations, including the place of his residence, at stated periods. The following is an extract from his last report: "Two of my stations are 3 miles from this village; two 7 miles; two 9 miles; two 11 miles, and one 20 miles. After my return from the convention next week, I intend to establish meetings in the town of Vergennes, 15 or 20 miles east in a direction from either of the other stations. There are several Baptist professors in the neighborhood, and a minister has resided in it and preached on the Sabbath; but being engaged in mechanical pursuits, he has removed to Iowa, and they will generally be destitute of Baptist preaching, unless I supply them.—In some of my stations they have been destitute of preaching for months, until I commenced, and in some places they have had but few sermons since the place was settled, consequently, irreligion, Sabbath breaking, intemperance and infidelity abound.

In one settlement of 15 families, there are but 5 persons who have ever made a profession of religion, and these have not been members of any church for years. In the town of Byron, south of a certain creek, I am told there are 30 families scattered in the wilderness, and I have not heard of more than a dozen professors and they mostly females. I visited them a few weeks since, and have preached twice in one part of the settlement which was the first time they had a sermon preached in 18 months.

In the town of Plainfield, where I have had 50 persons at an evening meeting, they had been destitute for months, and I cannot hear of but 6 professors. The destitution of religious knowledge and influence is very great, yet they are generally emigrants from intelligent communities, and they treat your missionary with great respect, and in some instances, with special kindness. It will, however, take some time to break the ground and sow the good seed, before the harvest will be made to appear. My prayer is that I may sow in faith, water it with prayer, and wait with patience the development of God's blessing. But my labor is like entering single-handed, far from any neighbor, into the wide extended forest. Gladly would I hail an associate in this work. But vain are my expectations of aid, while three-fourths of the churches are bound captive to the cars of sloth and covetousness, and while so many who ought to enter into the ministry, engage in worldly pursuits rather than endure the privations of missionary life. My heart bleeds at the destitution in my field of labor."

BENJAMIN M. HILL, Cor. Sec.

DICTATING MINISTERS.—Some individuals are found in many places that always wish to be dictating a minister as to what course he shall pursue, where he shall visit, and especially what he shall or shall not preach. They have a right to do this when it is certain that the preacher has not been called of God to the work of the ministry, or 2d, when they have employed him to preach only just such things as they shall think best, or 3d, when he is such an ignorant, know-nothing sort of a man that he does not know his duty without their telling it to him. Under other circumstances, it will be best for the minister to receive words from God and from him warn the people.—Morn. Star.

When King Henry the IVth, of France asked the Duke De Alva whether he had observed the late eclipse, he answered, that he had so much to do upon earth, that he had no time to look up at the heavens. What multitudes at the present day resemble him, and are busy about trifles, while they neglect eternal realities!

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, }
New York, Oct. 21, 1842.

Vermont Association, and Baptist State Convention.

The excellent spirit of the subjoined letter, from our esteemed brother Maclay, as well as the cheering information it gives of the harmonious, spirited, benevolent action of our brethren in the Mountain State, will commend it strongly to the people of God, and to the very numerous, widely scattered, personal friends of the veteran writer. It is dated, Mount Holly, Vermont, October 17th, 1842.

DEAR BROTHER,—I had the pleasure, on the 5th and 6th instant, of attending the Vermont Association, at Middletown. The weather was delightful, the delegates from the churches were generally present, and the meeting was large and respectable. The business of the Association was conducted with wisdom and harmony. The claims of the American and Foreign Bible Society were presented, and responded to with great cordiality. A liberal collection was taken up to promote the benevolent objects of the Society; and resolutions were adopted recommending the churches to make their pastors life members in the course of the year. I trust these resolutions will by the churches be carried into full effect. Thirty dollars from each church in the Association, paid into the treasury, in the present year, would enable your Society to give the Word of Life to many precious souls who never had in their possession before, the oracles of God. And if the same plan were carried into effect by all the churches in the State, the treasury of the Lord would not only be supplied with the means of giving the Word of God to a perishing world, but the churches themselves would be greatly benefited. Those churches who devise liberal things for the advancement of Christ's kingdom, at home and abroad, are usually refreshed and quickened by the influences of the Holy Spirit; and the Lord adds to their number, of the saved; but those churches who neglect their duty, or who oppose the benevolent designs of God's people to enlighten a dark world, become cold as an iceberg, and barren as a heathen desert. No blessing can be expected on individuals, or churches, who oppose the spread of the gospel at home or abroad, and who feel no interest in advancing that blessed cause for which Jesus bled and died.

The State Convention was held at Ludlow, last week, on Wednesday and Thursday. The weather was favorable, the assembly large, and the business of the Convention was conducted with great union and harmony. The opening sermon was preached by brother Field, of Brattleboro', from the words of Christ: "It is more blessed to give than to receive." The sermon was truly an admirable one; it was well composed, and well delivered. He illustrated and established the truth of his text, with irresistible evidence and power. And I am persuaded that a deep impression in favor of benevolent action in every good work, was left upon the minds of the whole assembly.

In the afternoon a favorable opportunity was afforded to present the claims of the Bible cause. —Brother Thresher, of Roxbury, was present to advocate the cause of the Northern Education Society; and brother Stow, of Boston, to plead the cause of Foreign Missions. The Home Mission cause was not forgotten. Collections and subscriptions in favor of all these important objects, were made with cheerfulness and liberality. There was much of a right spirit evinced by all the brethren; and talent of no ordinary grade manifested by some of the speakers in pleading the cause of God and humanity; and in urging Christians to take an active part in every department of Christian enterprise. I think more will be done the present year, for all the benevolent objects in which God's people are engaged, in this State, than was accomplished in the past year. The people of God are only beginning to feel the obligations they are under to advance the cause and kingdom of our Lord. Those who are most deeply engaged among us in this blessed work, are, I am persuaded, only half awake to a sense of our duty and obligation to spread the sweet savor of Christ's name among the nations. If we possessed more of the spirit of true religion; if the honor of God, and the worth of immortal souls, lay nearer our hearts, we would reckon no labor or sacrifice too great, in order that the whole earth may be filled with His glory, and all nations brought to serve him. We shall feel concerned for the salvation of our fellow sinners, just in proportion to the state of religion in our own souls. Hence the importance of living near to God, if we would be useful in the world to our fellow-men.

I preached three times yesterday for our mutual friend, and much esteemed brother, Daniel Packer, at whose house I now reside. His labors in this place have been greatly blessed; and his whole heart is engaged in the Bible cause, and in every other cause, that is calculated to advance the glory of Christ and secure the salvation of men.

Yours truly,

A. MACLAY.

SUBSCRIPTION CARDS.

From the success of the Card System in the collection of funds for benevolent objects in England, and conviction that equal success would attend its introduction in this country, the Board of the American and Foreign Bible Society have resolved to try the experiment. Cards have been accordingly printed for the use of auxiliary Societies, churches, and friends who may be disposed to use them, and 9,000 of them have already been distributed. It is intended that one package of these cards should be put into the hands of each Collector. —The cards contain a statement of the objects for which funds are needed, and the packages have suitable instructions for the solicitors. It is earnestly recommended to the several travelling Agents, Auxiliaries, and friends of the American and Foreign Bible Society to supply themselves with these cards, and give the plan a fair trial. —The cards may be obtained of

H. S. Washburn, Agent of the N. E. Baptist S. S. Union, Boston; Rev. G. Robins, Hartford, Conn.; Bennett, Backus & Hawley, Utica; Rev.

B. R. Loxley, Agent of the American Publication Society, Philadelphia; A. S. Maddox, Richmond; Silas Howe, Charleston; Rev. S. W. Lynd, Cincinnati; and Rev. Wm. C. Buck, Louisville, Ky.

IRA M. ALLEN, General Agent.

Temperance Convention.

The annual meeting of the Connecticut State Temperance Convention, was held in this city on Tuesday and Wednesday of last week. We were unable to attend this meeting, and are therefore indebted to the editor of the Observer for the following:

This has been attended the present week, by a goodly body of delegates and friends of the cause, and under very favorable auspices. In anticipation of fuller accounts hereafter, we notice a few of the statistics reported, which are, unhappily much less complete than is desirable.

It appears that in a population of about 50,000, more than 18,000 have adopted the pledge of total abstinence. Of these 13,000 are in the counties of Hartford and New Haven, and 10,000 in their two capitals. Fourteen towns report 998 reformed inebriates, of which 211 have relapsed, leaving a host of 787 still steadfast Washingtonians.

About 14,000 are enlisted in the Cold Water Army, which might easily and ought to be raised to 75,000 in the State.

Hartford reports 5,117 in all total abstinence societies; 600 reformed and 100 at least partially reformed Washingtonians; 67 liquor shops, and 1 closed.

New Haven stands in about the same proportion, except that they have from 80 to 100 places, where intoxicating drinks are sold.

Middletown, we are sorry to say, but we hope it may not be said another year, seems to have made less progress than most of the other county towns. Fifteen out of seventeen of her reclaimed inebriates have fallen back.

Norwich, we are inclined to think, will come in as the banner town of this class. In their last vote on licensing retailers, temperance men stood 321 to 65. Only 8 of her 72 reformed have relapsed.

We forbear, however, to enter farther into particulars, as we are promised the coming week, the detailed doings of the Convention.

The meeting adjourned on the second day, after passing with almost entire unanimity several important resolutions. Among other things they recommended, with scarcely a dissenting voice, entire prohibition by the Legislature of the traffic in intoxicating drinks, on the plan substantially of the law of 1840.

From the N. Y. Bap. Register.

ROME, Wednesday, Oct. 19, 1842.

NEW YORK BAPTIST CONVENTION.—The Board held their meetings on Monday night and Tuesday forenoon, and on Wednesday morning completed their business, so as to make their report to the Convention, and surrender their trust to the new Board. There was quite a full attendance. The following is a summary of the results of operations the past year:

The reports show that 115 churches have been added; 108 located in 41 counties in this State; 5 in Pennsylvania, and 3 in New Jersey. There have been 15 missionaries, and two agents. The whole amount of labor performed, is equal to that of eighty-eight years for one man. In this labor, 282 stations have been occupied; 13,415 sermons preached; 20,000 families visited; 3,100 children and youth instructed in Sunday schools or Bible classes; and more than 2,770 have signed the pledge of total abstinence from all intoxicating drinks. There have also been 6 churches organized, and 3 conferences gathered. Our missionaries have baptized 998; while at least 300 others have received that ordinance who have obtained mercy under the labors of our missionaries, but united with the churches under our patronage.

In addition to this, 10 chapels have been erected and finished, and five churches will not need further aid. The Indian stations were never more prosperous. More than 40 scholars have enjoyed the benefits of the school. Several of the scholars have professed faith in Christ, and been immersed, and the additions to the church amount to twelve.

According to the Treasurer's report, the amount received by him, including the balance of \$3,000 on hand at the commencement of the year, is about \$13,000—showing the actual sum received not far from \$10,000.

THE 21ST ANNIVERSARY OF THE CONVENTION was opened in the Baptist chapel at Rome, at 11 o'clock, A. M., with devotional services, after which Br. Howard, of Norwich, delivered a delightful discourse from Ps. cxix. 2: "Let the children of Zion be joyful in their King," which very much interested and edified the assembly. The weather was fine, and the number of delegates very large. After the collection was taken, the attention of the meeting was called to the appointment of a Moderator. Br. C. G. Carpenter was chosen to preside, and Brn. H. Davis, and Jirah D. Cole, were the clerks. The committee on resolutions, composed of Brn. E. Galusha, J. Peck, and E. Bright, Jr., being appointed, an adjournment took place for dinner. The afternoon was much occupied in registering the names of delegates, after which the following committees were appointed, to wit:

Committee on Nomination: Z. Freeman, B. N. Leach, W. Metcalf, P. B. Peck, C. M. Fuller.

Committee on Corresponding Bodies: L. Howard, E. R. Pinney, A. Allen.

Committee on Next Session: D. G. Corey, D. Morris, J. W. Taggart, C. Babcock, N. Barrrell.

Committee on Delegations: J. Peck, H. N. Loring, W. I. Crane.

The residue of the afternoon was occupied by Br. Hill, the Secretary of the A. B. H. M. Society, in presenting the claims and condition of that Society which was followed by remarks from others, and in the sequel a resolution was offered by Br. B. T. Welch, appropriating a certain percentage from the funds of the Convention to this Society annually, which, together with the communication of Br. Hill, was referred to a committee to report next day. The subject is a very important one and will engage serious consideration. In the evening the reports of the Board and Treasurer were presented, and interesting addresses from several speakers followed.

REVIVAL LETTERS in the last Virginia Religious Herald occupy nearly four columns—in all there are ten of them. The first letter, from F. S. Snellings, of Bethiah church, says: "The meeting continued thirteen days, and as a result, about 65 souls professed to have found their Lord." The next from Br. H. says: "The Lord in his mercy has visited us at Rehoboth. On former occasions I have seen Elder Broadbush wonderfully favored in the pulpit, but never, no, never did I see the old man in a happier frame for holding forth the word of life. His powers of description were entirely unfettered, and his spirit-stirring appeals were irresistible. (This brother is sometimes called the Robert Hall of America.) As Eld. Broadbush was about to leave us, Eld. Ryland came most opportunely to our help. The Lord be praised for sending these his servants to our assistance. As the result of this meeting, our pastor has baptized about eighty persons—fifty white and thirty colored. Among them several heads of families—one a gentleman of notoriety, of fifty years of age, who never had a Bible in his house. He is now a patient and prayerful reader of that Book." The next, from Br. A. Welch, Kingston, Talladega co., Alabama, says: "The annual meeting held by our church is just closed, and the Lord was in the midst of us. Thirty-two professed to believe in the Saviour, and avowed a willingness to forsake all for Christ. The next, from Br. R. Ford, of Deep Run, Henrico co., says: "We commenced a protracted meeting the 2d Lord's day in August, which continued 12 days. I have had the pleasure since the commencement of our meeting, of baptizing eighty-eight willing converts—forty-seven whites and thirty-nine colored. I have baptized one hundred and sixty in the Deep Run church since the 1st of May. Oh, that men would praise the Lord for his goodness!" The next is from E. F. Montague, Middlesex, Sept. 14, and says: "The services were continued at the meeting-house with increasing interest, and on Monday, the 5th inst., eighty willing converts followed the Lord through the liquid grave. The scene was truly imposing, and thrilled the hearts of hundreds of deeply interested spectators." The next is from Fluvanna, of Sept. 24, from whence Br. S. Eastin writes: "Br. Fife commenced a meeting with Upper Beaver Dam church, which continued nine days, and resulted, as we trust, in the conversion of between fifty and sixty persons in the morning of life." The next is from Mulberry Grove, Northumberland co., Sept. 15. Br. N. Healy writes from here, "that this little branch of Zion numbered only 16 communicants, and but four or five white males among them," but the Lord had blessed a meeting of days, and "he had been twice to the water, and baptized eight or nine willing converts, and after he left, ten or eleven more embraced a hope." The next, Louisa co., C. H., Sept. 18, from whence Br. I. B. writes: "In less than twelve months, we have received upwards of one hundred members, the greater portion of whom are colored. Br. P. P. Smith of Buckingham, paid us a visit, and under his instrumentality we had many additions." The next, Spring Creek, a letter without signature, giving an account of two meetings, says: "Br. Sands, if ever I saw the effects of fervent, persevering and believing prayer, they were manifested during this meeting. Nearly all the serious professed conversion during, or a short time after, the meeting closed." This meeting lasted nineteen days, and the previous one thirteen. "In conclusion, I would say that the number of conversions, so far as ascertained, are about ninety whites, and not less than fifty or sixty colored—say about one hundred and fifty during the two meetings." Another, and the last, is an account of a meeting at James' Square, at which "fourteen had acknowledged the forgiveness of sins."

In these protracted meetings at the South, which seem to be quite as powerful in their results as any at the North, we perceive that it is common for several pastors, in the course of them, to offer their aid for a few days at a time, and that gratuitously, or for a mere trifle. Will Br. Sands please to correct us if we are in error?—N. Y. Bap. Reg.

Christian Secretary.

HARTFORD, OCTOBER 28, 1842.

Universalism.

A new work has just made its appearance, entitled, "Universalism Examined, Renounced, and Exposed; in a series of Lectures embracing the experience of the author during a ministry of twelve years, and the testimony of Universalist ministers to the dreadful moral tendency of their faith." By Matthew Hale Smith.

We have not seen the book yet, but happen to have some acquaintance with the author. Mr. Smith was pastor of the Universalist Society in this city some eight or ten years since; and it was here that his first deviation from Universalist sentiments became known. There are some facts connected with that affair which have never been satisfactorily explained to our mind; perhaps the book may throw some light upon the subject. We certainly hope the conversion of Mr. Smith may prove genuine, and that he may become an instrument in the hand of God, of overthrowing a doctrine which, for twelve years, he labored to build up. His enemies will do all they can to destroy his influence, but the thousand and one stories got up by them are unworthy of credit. When Mr. Smith was settled in this city, we know that he was looked up to as a brilliant star in the ranks of Universalism, and it is not strange that he should now meet with opposition, and even persecution from his old friends.

While he was preaching in this city, he appears to have become convinced that his labors were ineffectual in reclaiming men from habits of vice. In speaking of his labors here, he uses the following language, which we presume might be substantiated by other evidence aside from Mr. Smith:

"But the absence of good moral results was not the only evil with which I was called to contend. I not only turned no inner from the error of his ways; called back no soul from the road of death; but I saw positive evils attending my labors.—

Many who attended my ministry were grossly immoral, and more were waxing worse and worse.

"One fact that transpired among others, made me very unhappy. On Sabbath evenings my church was usually crowded with young men. Many of these would leave the bar-rooms and dram shops in the vicinity of my meeting-house, attend my lecture, and then retire again, at its close, to those places of infamy, and there pass nearly the whole night. They would drink my health, and praise me and my sermons in the awful words of profaneness and blasphemy.

"Though I did not allow that my preaching encouraged licentiousness, I could not, if I would, disguise from myself the fact, that those young men thought that my doctrine strengthened their hands, and promised life to the wicked, though they turned not from their wicked ways. Else, why should they pause in their career of sin, enter my congregation, and, at the close of my service, return to their licentious ways, and praise me according to my works, in the fearful terms to which I have already alluded?"

CONSECRATION OF MISSIONARIES.—We learn from the Christian Watchman that Miss Harriet A. Morse and Miss Elizabeth S. Morse, were publicly set apart as missionaries to the Indians, at the Baptist church in Brookline, (Mass.) on Sabbath evening, the 16th inst. The former is designated to the Ojibwas, and the latter to the Cherokee mission.

The services are described as highly interesting and impressive, in which the Rev. Prof. Bacon, Rev. S. Peck, Rev. Dr. Sharp, Rev. Dr. Sears, Rev. S. F. Smith, and Rev. W. H. Shaile participated. The Watchman adds:—"There is, perhaps, no church in the country which has felt more and done more for the cause of missions in proportion to its numbers, than the one in Brookline. They have given not only their money and their prayers, but they have consecrated several of their most valued members to this cause. There are at the present time three laboring in Burmah who have gone out from that church. And now another is set apart as a missionary to the Indians. Beside these, some, impelled by a desire to do good, have gone out as teachers to the west, on their own responsibility, and one is already laboring among the Indians west of the Rocky Mountains. We need not say that a church which has done so much for the cause, feels a deep interest in its prosperity. The Lord grant that the interest in that church, and in all the churches, may be increased a thousand fold."

EXALTED SENTIMENTS.—In the last Universalist is an editorial article informing its readers that "some steps have already been taken towards the formation of a Missionary Society; and the matter now rests for further action on the first Wednesday in November next."

The argument used by the editor to create a missionary spirit among his brethren is a novel one in the religious world. He says:—"It is said that John Wesley once remarked, on hearing as he passed along the streets, a vulgar song, sung in a most delightful tune, that it is a pity to let the devil monopolize the best tunes;" and through the instrumentality of this individual, a great and valuable change in the character of church psalmody was wrought;—and then adds: "But all this has little to do with the formation of a Universalist Missionary Society, except as furnishing a sort of authority for the remark that it is a pity to let the devil monopolize all the best measures for promoting his religion."

So it seems the Universalists have just ascertained that his Satanic majesty is monopolizing the business of spreading the gospel throughout the world, and rather than suffer him to secure all the glory to himself, they are determined to have a share in the profits. Such sentiments are worthy the source from which they emanate.

To the Baptist Churches of New England and New York.

DEAR BRETHREN,—The Baptist Convention of the State of Michigan begs your attention to the following statement in reference to the condition and wants of our ministry. Lest, however, the very opening of this address should lead you to suspect some new demand upon your purses, we assure you that money is not what we are about to ask. Your money has reached us as freely as we have dared to expect through its appropriate channel—the Board of our Home Mission Society—and those who receive aid in this way are generally considered the favored ones, because they have most of that which "answereth all purposes."

There are but few things necessary in the support of a western minister that cost him very much money, or which may not be obtained without it. His people furnish him a house. His rent costs him nothing. He cultivates a garden, and raises his own vegetables. Flour, meat, butter, and other productions of the country are bountifully supplied, leaving only clothing, books, and a few groceries, for which money must be paid.

Our request is for donations in clothing and books, and especially the former. Wool is not yet grown in this country—cloth comes very high, the productions of the soil being far from market, and commanding but a low price, do not bring the farmers enough to supply clothing to their own families, and of course those of their ministers must suffer.

The writer must be permitted to relate a single instance to illustrate this destitution. At a recent meeting of the Board, a young man was present

who, from his garments, worn threadbare and mended in several places, was taken for a neighboring farmer or mechanic whose interest in the affairs of the Convention had called him in to listen to what was going on. At length something came up that concerned him—he arose and made a single remark characterized by perception so clear, and expression so accurate as to attract my attention. I watched him. An allusion was made to the subject of education—to this he was peculiarly sensitive—he had sighed for learning—but had never had the means, or received the encouragement to emerge from his native wilderness in quest of it, and he is now a minister and missionary of the Convention without it. His order was drawn and presented to the treasurer, but there was nothing to meet it, and he supposed he must return to labor another quarter in his worn out clothes, and when it was suggested that if it would not be considered an insult he should have the offer of a garment that had been worn, his gratitude would have proved the reality of his destitution.

Other instances might be named in which it would be almost impossible to get clothing for the simple reason that nothing but money will buy it. Men are not half so rich in this country as they supposed they were a few years ago, and the ministry are among the first to suffer by it.

Boxes of clothing have been sent on by the Presbyterian and Congregational churches to their suffering ministry here, and if the Baptists can do any thing in the same way, it will be acceptable.

Articles for the families of ministers, their children, as well as themselves are desired, and second-hand articles would often render more service than our eastern brethren would suppose.

We are aware that the good feelings of our eastern brethren have sometimes been imposed upon by representations from the West, but as a committee appointed by the Board of the Convention to make this request, and not being ourselves the sufferers, we feel the assurance that we shall not be suspected of overstating the case.

Any communication may be made to Rev. John Booth, (chairman of committee,) Highland, Michigan, Rev. Miles Sanford, Pontiac, or to the subscriber, at Detroit.

With gratitude to you and our common Lord for what has already been done for us in the West, we remain yours in the bonds of the Gospel.

In behalf of the Committee,

ANDREW TEN BROEK.

Will Baptist papers please copy?

A protracted meeting will be held with the Baptist church in Bloomfield, commencing Thursday, Nov. 3. Rev. Joseph H. Chamberlain, of Chenango Co., N. Y., is expected to participate in the labors of the meeting. Pastors of churches and others are invited to attend.

Some two or three weeks since we requested the editor of the Church Chronicle to give us his reasons for dissenting from certain positions, for which he was pleased to denounce us as "false brethren." In reply he says:

"We thought you had been Secretary long enough to know that no man is bound to prove a negative. Nevertheless, he will find our reasons, in a work we have recently published, on *The Primitive Church*, and which contains the substance of those articles on the modes and subjects of baptism for which he has asked several times, but which we could not supply."

The editor of the Chronicle knows, or should know, that the most correct way to answer our question would be to prove an affirmative, and show, if such a thing can be done, that infant sprinkling is a Bible doctrine. When this is done, we will acknowledge that we have been mistaken on the subject. But Mr. Chapin, instead of answering our question, like a first rate Yankee pedler, undertakes to sell us a book. This is worse than proving a negative. If we should happen to want more light on the "modes and subjects of baptism," we think we have "been Secretary long enough" to select for ourselves, and in all probability shall be able to get along without the aid of the "work recently published on *The Primitive Church*."

TEMPERANCE—ITS PROGRESS—AND ITS ULTIMATE TRIUMPH.—The cause of Temperance is one in which all should take a deep and vital interest, as upon its success depends, in a great measure, the security and perpetuity of our free Institutions. Who that has watched the progress of this great reformation for the last two years, has not had abundant occasion for devout and humble gratitude to God, in that He has caused the persevering efforts of its friends to be crowned with such signal success? Who can properly estimate the vast amount of good that has been accomplished since the first Washingtonian Society was formed? Let the wives and children of the poor, unfortunate inebriates answer,—nay, let the inebriates themselves come forward in one grand phalanx, and testify to the world of the blessed effects of temperance upon themselves, their families, and upon community in general. But not only are the good results of temperance principles discoverable in this particular, but it is confidently believed that a goodly number of our fellow men have, through this means, been brought to realize their true condition as rebels against the moral government of God, and to seek forgiveness of their multiplied and aggravated sins, through the merits of a crucified, but risen Savior.

The temperance Society, under its old organization, (although perhaps instrumental of much good in its day,) was not calculated to exert that salutary influence upon a certain class in community which its most ardent friends could have wished, from the fact that its Pledge extended only so far as to prohibit the use of distilled liquors as a common beverage; while at the same time it allowed the free use of all fermented drinks.

The Legislature of Connecticut convened at New Ha-
tuesday last. The only business to be transacted that
have heard of, is to disstret the state, under the new
portionment law, which gives us but *four* representatives
stead of six as heretofore.

A new Baptist church was publicly recognized in South-
ridge, Mass., on the 12th inst.

Mr. Mylom Merriam was ordained as pastor of the
Baptist church in Grafton, Vt., Oct. 6.

HAIL STORM.—The most terrific hail storm on record encountered by King Edward on his march to Char. in which six thousand of his horses and a thousand his troops were killed within ten minutes by the hail. The thunder and lightning which are described have been awfully terrific, may have had some agency in this great destruction, as well as the falling of heavy stones, which were swept down by the fierceness of the hurricane.

ans, deceased. Judge Parker is well known as one of the ablest and most distinguished Jurists in New England. His salary, however, as Chief Justice of New Hampshire, is only \$1400) does not afford him a sufficient compensation for his arduous labors on the bench." The Judges of the high courts should have salaries that will enable them to live comfortably, and to lay by a little for a period when they become disqualified by age from holding office.—*N. H. Com. Ade.*

can generally find employment on the Steward's
mises, or in the village, and in this way defray a part
of their expenses. The thorough instruction afforded,
judicious and efficient general discipline, and the mark-
ed and salutary moral influence of the Institution, inspire
Trustees with renewed confidence to recommend it to
liberal patronage which it so highly merits, and which
as hitherto received.

D. JVES, Sec.
Buxfield, August 26, 1842.

NELAND LOOMIS, Judge.
3w29

MILLER REFUTED.—Modern Chiliasm, or
the doctrine of the Personal and Immortal Reign of
Jesus Christ on Earth, commencing about A. D. 1843.
Advocated by William Miller, and others. Refuted. By
Henry Morris. For sale by G. ROBINS.
Sept. 2. [6w25 180 Main street.

Poetry.

Best Wishes.

Who art thou stranger? Nay, read on,
I will not ask thy name or lot,
Whether thy days be well nigh gone,
Or in their spring, it matters not,
Thou art my Brother! and for thee,
Stranger, shall my best wishes be.

Life is a sea of stormy pain—
Thou know'st it, or thou soon wilt know;
Thine be the faith that braves the main,
When its most angry tempests blow;
Thine anchor cast within the vale,
None ever knew that mooring fail.

Thine be the love—refined from sense—
That seeks its object in the skies,
Draws all its warmth and brightness thence,
Its comfort confidence and joys;
And be thy best affections given
To Him who loved thee first in heaven.

Thine be the refuge—ever found
By them that seek in faith and prayer,
From all the troubles that abound
Throughout this wilderness of care;
The faithfulness of Him whose love
Storms cannot quench, nor Death remove.

Thine be the meekness of the flower
That bows its head before the blast;
Increase in wisdom and in power,
Be lowliness around thee cast—
Thy faith and love like flames of fire,
Trembling the higher they aspire.

And when thy Master calls thee thine,
Thine be the crown of endless joy,
Where Heaven's eternal rivers shine
Beneath a bright and cloudless sky.
Those realms, how beautiful and fair—
Stranger! a blissful meeting there!

For the Christian Secretary.

Mr. Editor.—Should you deem the following lines, suggested by reflections on the death of my departed brother, the Rev. Benjamin R. Skinner, worthy, you will please insert them in your paper.

Brother, thou sleepest far 'neath yonder rolling wave,
Mid coral grottoes brightly set with glowing gems;
Where ocean pearls o'erlay thy watery grave,
And gleam 'mid thy soft hair like rainbow diadems.

Yet fond remembrance, ever faithful to her trust,
Her constant vigil, like a pale mourner, keeping,
Calls thee, dear friend, from yonder ocean's sparkling dust,
Where thou in thy unfathomed depths art sleeping.

Yes, truthful memory wakes her magic power—
Again I see thee with thy genius-kindling fire;
Again with thee I seek the valley's vine-clad bower,
Or climb the hill, or list the wild bird's tuneful lyre.

Fond sister, cease to mourn the ransom'd spirit fled—
O light the torch of Faith, and see it upward rise,
Mid storm and billow's foam, far from its liquid bed—
Sweet thought,—I have a brother passed into the skies.
Ashford, Oct. 11, 1842. MARTHA.

Miscellaneous.

Father Haynes, the Colored Preacher.

The following characteristic anecdote of this shrewd defender of the truth, is related by a correspondent of the New York Observer.—*Watchman*.

After Mr. Haynes was dismissed from his charge in Rutland, which he had held more than twenty years, he was employed about two years as a stated supply to the Congregational church in Manchester. In this town was a Universalist Society, which was supplied with only occasional preaching; but, as in most other cases, its adherents were very fond of discussing their sentiments with other denominations. One of these took frequent occasion to dispute with Mr. Haynes; and though he generally, not to say always, came off second best, he seemed determined to renew the controversy on every convenient occasion.

At the close of one of these interviews, apparently under the full conviction of his own inferiority, he said: "Mr. Haynes, you are a learned man, and I cannot argue with you; but I expect one of our ministers here before long, and I intend to bring him to see you: he will be able to defend our doctrine." Mr. Haynes replied in his usual good natured way: "O, well; bring him along; I shall be pleased to talk with him."

Some weeks afterwards, the Universalist minister arrived; and the parishioner embraced the first leisure hour to take him up to the village to see Mr. Haynes. On their way they were met by one of the brethren of their own faith who, after learning whither they were bound, advised them to turn back; "for," said he, "he is an old fox, and you can't get to the windward of him." They, however, persisted in their purpose, and soon arrived at the parsonage.

Mr. Haynes was called from his study, to receive the visitors, without knowing or receiving the least intimation who they were.—As he entered the room, the parishioner, after exchanging compliments, said, "Mr. Haynes, this is Mr. X—, my minister, whom I promised to bring to see you." "How d' do, how d' do?" said Mr. Haynes, taking the minister familiarly by the hand; "well, you are the man, then, who preaches that men may swear, and lie, and get drunk, and commit adultery, and all other abominations, and yet go to heaven after all: ain't you?" "No, no," said the Universalist minister, "I don't preach any such thing." "Well," said Father Haynes, "you believe so: don't you?"

This was a blow that completely annihilated all desire for theological discussion, and well nigh took away the power of utterance from both minister and layman. After a few remarks on the state of the weather, and the pleasant situation of the village, the minister said to his attendant: "Is it not time for us to be going?" and both withdrew, apparently satisfied to dispense with all further intercourse.

What is Doing?

As William Knibb says, we never do everything right. We did not do right, in our last number, when we talked of the Baptists raising only £20,000 or £25,000 at this Jubilee, and we therefore hasten to make amends for the blunder in the best

way we can. Why, half the sum was raised, or nearly so, at the close of the Kettering meeting; and then, but a few meetings have, as yet, been held in either town or country—the general Jubilee Sermons on the first Sabbath in October are yet to come, and the Sabbath school subscriptions at the end of the year. A powerful impetus will also be given to the movements of our friends, when they hear what was done at Kettering.—We shall not commit ourselves again by naming any sum, but rather do all we can to make it more than the most sanguine friends have anticipated.

We have not space for details this month; we have, however, heard of some small churches who fear they could not get up a Jubilee meeting.—Not get up a Jubilee meeting!—A Baptist church not get up a Jubilee meeting! We cannot believe it. What! not talk about Carey, and India, and Translations—Knibb, and Jamaica, and Liberty, for a couple of hours! "Tell it not." Set about the work! Call for help and it will come! Your modesty is amiable, but your courage is now required. Don't you think you can do nothing: you can do more than you imagine. Only get your motto up, and you will prove your own strength. Now, as the Cornish men say, "one and all," for "a long pull, and a strong pull, and a pull altogether!"

In our next, we hope to report some good village Jubilee meetings. The large towns will take care of themselves. In one town, Newcastle, the active committee have resolved to solicit a collection from each of the dissenting meeting-houses, and a donation from the members of the corporation, and the members for their borough—to hold weekly Jubilee prayer-meetings, and to fix up Jubilee boxes at the doors of their chapels.

Then there are the Sabbath schools. A teacher in Sheffield has sent us a copy of verses, neatly printed for circulation, headed, "What will you give?" We have also received the following:—

"I am a Sunday-school teacher at Mr. Steane's of Camberwell. About three weeks ago, I mentioned the Jubilee fund to the boys in my class, and asked them if they were willing to collect for that object, telling them of the great importance of the African mission. They at once consented to do what they could. I then gave to six out of eight, a Jubilee card each, and in three weeks, they brought £1 9s. 6d.

"Now, sir, if a class of eight boys can raise this sum, and the majority of those in poor circumstances, what could be done by our Sunday schools generally? It is my intention at our next teachers' meeting, to propose that all the elder boys in our school should be invited to do something in this way, and I doubt not, a considerable sum may be raised."

Very good! We earnestly hope teachers will take up this hint, and if they have not already begun, go and do likewise, that we may have a copious shower of these small drops! Remember the old saying, "Many little make a mickle."—*Leicester English Baptist Reporter*.

Baptists in England.

The prospects of the Baptist denomination in England appear to be assuming a truly encouraging aspect. The London Baptist Magazine contains a brief view of the proceedings of the various Associations, with some of the more important resolutions which have been adopted, which embrace the different objects of moral and religious effort, and condemn Papacy, Puseyism, and Slavery.

A committee, appointed to collect facts, and present a view of the state of the denomination, close their report as follows:—*N. H. Bap. Reg.*

"Nine hundred and ninety-nine churches of our denomination in Great Britain, Scotland and Ireland, are united in Associations, and they compose forty bodies of this order. From thirty-eight of these Associations, including nine hundred and seventy-five churches, information has been received, that during the year preceding their returns, twelve thousand and 32 persons had been received on a profession of their faith; one thousand and three hundred and ninety-one by letters of dismission from other churches, and one thousand and eighty-eight by restoration on repentance from a state of exclusion. During the same twelve months, it appears further from the returns that one thousand five hundred and ninety-nine members of the churches had been removed by death; one thousand four hundred and fifty-eight had been dismissed to other churches; four hundred and fifty-five had been permitted to withdraw from fellowship, and one thousand and six hundred and twenty-eight had been separated by discipline. The clear increase is ascertainable in only eight hundred and ninety-four of the churches, and in these it amounts to nine thousand and three hundred and sixty-six.

A comparison of these numbers with the statistics of former years will show that we have much cause for gratitude, in the steady and growing increase of the denomination. In the last Report, it was stated that the increase of the body during the year then expired had been "very far greater than in any former year," and that the average increase of the churches which previously to 1839 had been four per annum, and had increased to eight. Your Committee, then, anticipate the pleasure with which you will hear, that, wherein 1841, the reported increase by profession in 977 churches was 9,537, the same element at the present period is, in 975 churches, 12,633, an augmentation of nearly one-third. The calculation of the average rate of increase is equally pleasing; it has been, for the year reported very nearly ten and a half for each church, showing, of course, a similar augmentation of nearly one third. Your Committee are happy in cherishing a hope—they see not why it should be fallacious—that in the large number of Baptist churches from which they have no returns, the progress of the work of God has been equally gratifying.

The efforts made by the churches, whether separately or conjointly, to disseminate divine truth, in their respective localities, are not very fully reported to your Committee. From partial returns made to fifteen Associations, they find that the churches so reporting publish the gospel, by their pastors or other brethren, at 474 villages or other stations. Twenty-five of the Associations report 80,720 children—an increase of 5,000 on the report of last year—in the Sabbath schools under their care, and fourteen Associations made a return of 9,595 Sabbath School teachers, also a large increase on the preceding year.

Pastor and People.

It is a solemn and beautiful association, that between a pastor and his people. The pastor has devoted himself to the office of bringing messages from God to the people; the people have pledged themselves to the receiving reverently the communications of eternity from the lips of the pastor. We unto the one if he be faithful and sluggish; we unto the others if they be inattentive or unbelieving. We unto the pastor if he be sluggish or faithless! Of all the duties that have ever been put upon man, there is not one to which is attached a title of the responsibility which hangs around the preaching of the gospel. At a time when the judgment is sufficiently matured to decide fairly on the solemnities of the ministerial office, and an unqualified avowal that he thinks himself moved by the Spirit of God, the clergyman is set apart to the services of the sanctuary, and binds himself to the work of feeding the flock of the Redeemer. The faith which he professes to believe, he must teach it till he die. The vigor of his understanding, the labor of his studies, the fervency of his prayers, all must be gathered into one hearty dedication, and given unreservedly to the mighty work of turning sinners from the error of their ways. And if there be a pause in the arduous career—if there be treachery, or time-serving, or cowardice; or if the base desire of sordid gain, and the unhallowed lust of reputation, intrude themselves into the seat of sacred functions—O! then there breathes not upon the broad face of the earth the man more deserving than this misnamed minister of Christ, to become a mark for the finger of indignant scorn, and to be wept over and bewailed by all that is holy and noble in creation. We unto the people if they be inattentive or unbelieving. Sermons die not. Every means, every opportunity, every warning, every lesson, they are registered in the book of the dooms-day; and when the throne is set, and the startled dead swarm up from the sepulchres, they shall stand out as witnesses against the careless and the impenitent; and then shall it be seen that a faithful ministry, if it lead not a man to be a candidate for glory, is as a millstone round his neck, dragging him down into the depths of perdition.—*Melville*.

Apostolic Succession.

Mr. DURBIN, now in Britain, lately transmitted a letter to Dr. Bond of New York, from which we extract the following paragraph.—*Chr. Intelligencer*.

This question of Apostolic Succession involves much more than the conflict between the "Established Church" and the interests of dissenters in any and every form. My travels on the continent, and my observations and inquiries in England, fully satisfy me that there is a close connection between this claim of divine exclusive apostolic succession and the claims of monarchs to rule *jure divino*, to be "kings by the grace of God." For, beyond all question, the principle of the hierarchy has a very warm sympathy with monarchy; and this fact has been well expressed by 'no bishop, no king.' Hierarchy and monarchy are about to make common cause in Europe, and then, if successful, the match is to be applied to the explosive elements collecting in America, in the form of foreigners, adopting our country, but retaining their European principles, and in the form of 'apostolical succession,' by which men propose to claim the exclusive right to administer the sacraments of the church. The principles of these two sympathetic powers are the same; the one claims to rule the church by a divine right, and the other to rule the people *jure divino*. They have learned wisdom by experience, and neither will claim to be supreme, and agree to be co-ordinate and concurrent, and to rule mankind as their common patrimony. It becomes young America to look well to the development and movement of these elements on her own virgin soil, consecrated to freedom by the devotion and blood of her fathers."

Temperance Cause in Sweden.

The triumphs of temperance are not confined to lands where the English language is spoken; they are spreading over the entire face of European society; rather, we may say, they are carrying comfort and joy to the families of the whole earth. In Sweden, there are already upwards of fifty thousand pledged temperance members. We are told that wherever, in that country, the work has been carried on by a clergyman, it has swept all before it. In one place not a drop of liquor has been drunk at any of the weddings for sixteen months. In another, 200 stills have been stopped. A few years since there were 165,000 stills in the kingdom, deluging the land with an annual supply of more than 40,000,000 gallons of strong drink!—The cause is rapidly progressing in Germany and Prussia. The Society at Hamburg numbers 650 members. Female societies have been formed in many places. The Queen of Prussia is said to befriend the cause very much. Surely the philanthropists of this age labor not in vain. The leaven works, wherever thrown in, and increasing success gives abundant encouragement for the future.—*Reflector*.

Colored People in the District of Columbia.

We gather the following facts from the communication of a Washington letter writer to a contemporary print:—*Recorder*.

The number of free colored persons in the District is about 8,200, of whom about 7000 reside in this city and its suburbs. The number of slaves, by the census of 1840, was 4694. The number resident here now is probably 1000 larger. 3500 of them are found in this city. The increase consists of persons, chiefly women, hired out to residents in this city. A considerable portion of the rest were hired, in like manner, from Maryland and Virginia slaveholders.—The free colored are 20 per cent. of the whole population of the District. The slaves are about 12 per cent. In this city these classes form a still larger proportion, or not far from 25, and 14 per cent. of the whole.

The number of the free increases steadily, both by emigration and manumission.

The number of slaves owned here, steadily diminishes, from various causes: Manumission, (which is subject to no restraint whatever, in this District, and therefore its inhabitants, professors of religion or not, are without that excuse) sales to the traders, and removals on account of the fear of abolition.

There are two Methodist (Episcopal) two Beth-

el, one Zion or Wesleyan, one Baptist, and one Presbyterian colored churches in this city. There are three or four others in the other cities of the District.

There are not far from 500 colored Roman Catholics. A few scores attend the Episcopal and some of the Presbyterian churches. In the Catholic and most of the other white churches, they occupy a side gallery. In Mr. Smith's Presbyterian church they have pews on the lower floor, between the doors, separated from the rest of the audience by the aisle. In the colored churches in this city there are not far from 1300 members, as nearly as I can judge from statistics and personal enquiries. More in proportion to the whole number, come from the free than the slave population, though the standard of religious character in the two classes seems to be the same.

I have witnessed much warmth of heart, much humility, much fervor of devotional zeal. The discipline of the colored churches is tolerably strict. The standard of piety and morals, to say the least, will compare with that in the white churches.

The writer states that slaveholders are not admitted into the communion of the Rev. Mr. Clark's church.

The writer says also, that many of the free colored people are freeholders, and some of them quite wealthy; though they are subject to great injustice and oppression, from the partiality of the laws and the jealousy of white mechanics.

It was a wise speech of Charles the Vth, to the Duke of Venice, who, when he had showed him the glory of his princely palace, and earthly paradise, instead of admiring it, or him for it, only returned him this grave and serious memento—"Hæc sunt quæ faciunt invitos mori," "These are the things which make us unwilling to die." It is a double death to him who is alive to the world to part with it.

Children's Corner.

From the S. S. Treasury.
Think of the Saviour.

Dear children, think of that Saviour about whom you hear so much in the Sabbath school, and remember what he has suffered, and why he has suffered so much. Think that the crown of thorns was placed upon the head of Christ for you, and the nails driven into his hands and feet that you might be forgiven, and made fit subjects for the kingdom of God. Christ has said, "suffer little children to come unto me." Will you not go to Jesus, and give your heart to him? If you had a brother or a sister about to leave home to go to some distant land, how sad you would feel at the thought of parting. Yet Jesus Christ left heaven where all was peace and joy, where the angels of God cry holy, holy, Lord God Almighty, where the spirits of those good men who lived ages ago have gone, to come and die for you. "The foxes have holes, and the birds of the air have nests," this kind and holy Being had no place that he could call his own. He was poor and despised.

Though you are young, you must die, and stand before this Saviour, and answer for all you have said and done on earth; and if you love him not, you cannot enter the kingdom of heaven. Think for a moment what you lose, if you lose heaven. Millions of years will pass away, but your sufferings will have no end. Do you think you should be happy if you had Religion? I can assure you that it would fill your heart with great peace and joy—peace which it is impossible to describe. Then enter into your closet and pray God to forgive the sins of your youth, and prepare you to meet Him, that when you come to die, Jesus will be with you; and when the soul leaves the body, it will be received into heaven to sing praises unto God forever. F. W. W.

AMERICAN S. S. UNION.

146 CHESTNUT STREET, PHILADELPHIA.
HAVE published more than 1000 varieties of Books, Maps, Cards, &c., and over 450 S. S. Library books, on good paper and type, with numerous plates and engravings, and substantially bound, embracing Scripture Stories, Illustrations, Biographies, Domestic Duties, Parental Relations, Missions, Bible Geography and Antiquities, Temperance, Duties of Children, Prayer, Narratives of Real Life, eminently practical and instructive; suitable also for families and individual reading.

ADDS TO SABBATH SCHOOL TEACHERS.
Union Bible Dictionary, Bible Geography, Teacher Taught, Biblical Antiquities, Teacher's Assistant, 2 vols. Union Questions, 12 vols. &c. &c.
Maps of Palestine, Jerusalem, Journeys of the Children of Israel, and St. Paul's Travels. All the requisites for conducting a Sabbath School. A large assortment of Small Books for Premiums, from 50 cents per 100 and upwards.

LIBRARIES. 1.—440 VOLUMES.
Being a full set of the Society's publications exclusive of Maps, Question Books, &c., each book numbered on the back, with 100 catalogues of the same, without a case, \$80; including Maps of the Ancient World and Palestine, \$82.50; and the whole in a neat case, \$87.50.
II. 121 VOLUMES: designed especially for Common Schools and families, with 50 catalogues, and a plain case, \$30; without case, \$30.
III. 80 VOLUMES: with 25 catalogues and case, \$20; without case, \$17.50.
IV. 40 VOLUMES: \$10. V. Child's Library, 18 vols., \$3.25.

PERIODICALS.
The Gazette of Education and Sunday School Journal, published twice a month, at One Dollar per year, a valuable Family Newspaper and Sabbath School Guide; in a form suitable for binding.
The Youth's Friend: of 16 pages, with cuts, published once a month, at 25 cts. per year. Nearly 160,000 numbers have been sold and circulated per annum.—The 18 volumes uniformly bound and numbered.

OFFICERS.
President—ALEXANDER HENRY, 146 Chestnut St., Philadelphia.
Treasurer—HERMAN CORE, 146 Chestnut Street, Philadelphia.
FREDERICK W. PORTER, Corresponding Secretary and agent of the Depository, 146 Chestnut Street, Philadelphia.
FREDERICK A. PACKARD, Editor of the Society's Publications, 146 Chestnut Street, Philadelphia.

Documents, Reports, Hints, Descriptive Catalogues, &c., replete with information, are furnished gratuitously, on application. Orders from any part of the United States, and British Provinces will receive immediate attention.
Sunday Schools are advised to send with their orders a list of the books in their libraries, to avoid having duplicates forwarded. More than 1000 books can be furnished if requested.

All the Publications of the London Religious Tract Society.

BURR AND SMITH,
Book and Job Printers, 184 1-2 Main Street.

New & Popular Series of School Books.

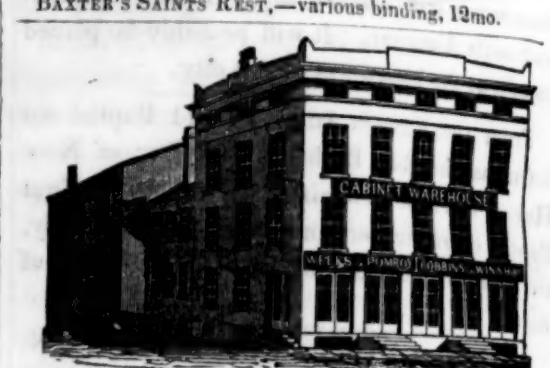
HALL'S Series of Reading Books, viz.—
Reader's Guide; Reader's Manual.
Primary Reader, and New Primer.
Olney's Practical Arithmetic, stereotype Ed.
do. Introduction to Geography.
Youth's Manual of the Constitution.
A supply of the above admirable series of books is kept constantly on hand, and for sale by the publisher.
GURDON ROBINS, 180 Main st.
[8w3]

TO TAILORS.
THE subscriber is now opening at his Cloth Store, a new and perfect assortment of Cloths, Cassimeres, Flax and Beaver Coatings, rich Vestings and Tailor's Trimmings, which he offers to the trade for cash or approved credit, on the most liberal terms.
WM. B. DAVIS' CLOTH STORE,
134 Main st.

Oct. 7.
The Cloth Trade.—The subscriber is now opening at his Cloth Store, a new and perfect assortment of Cloths, Cassimeres, Flax and Beaver Coatings, rich Vestings and Tailor's Trimmings, which he offers to the trade for cash or approved credit, on the most liberal terms.
WM. B. DAVIS, 134 Main st.

NEW BOOKS.—Just received, and for sale by Commission, by Rev. John Harris, D. D. Prize Essay, Bible & Closet, or how we may read the scriptures with the most spiritual profit. By Rev. Thomas Watson and Secret Prayer successfully managed, by Rev. Samuel Lee.—Ministers Ejected in 1662; edited by Rev. John O. Choules, with a commendatory letter by Rev. E. N. Kirk. ARLOES, or directions to persons just commencing a religious life.

THE GOLDEN CENSER, or a visit to the house of Prayer. By Rev. John Harris, D. D.
GROWTH IN GRACE, or the young professor directed how to obtain eminent piety. From the writings of Jonathan Edwards and J. A. James.
BAXTER'S SAINTS' REST,—various binding, 12mo.



THE subscribers respectfully inform their customers and the public generally that during the past three months, they have made large additions to their former stock of CABINET FURNITURE, CHAIRS, FEATHERS, MATTRESSES, LOOKING GLASSES, &c., making in all the largest and most elegant assortment in the State. In the assortment are several original and beautiful paintings of French Sofas, Card and Sofa Tables. Also, some Cottage chairs in imitation of rosewood, and patent extension Sofa Beds. Our assortment of Chairs is unusually large, embracing all the various kinds and patterns in use. Dealers supplied on the most favorable terms.
FEATHERS AND FEATHER BEDS.—In our Feather department, we have received some four thousand lbs. including qualities that we can sell at extremely low prices, and some very beautiful pure white ones equal to any ever offered in this market.
LOOKING GLASSES.—Constantly on hand a large and elegant assortment of Looking Glasses of every size and description, both of mahogany and gilt frames. The latter are manufactured expressly for our establishment.
P. S. Four thousand lbs. of Southern MOSS, of superior quality, for sale low. Enquire at the Warehouse of ROBINS & WAREHOUSE.
120 Main street, first door south City Hotel.
Sept. 16. 6w27

HARTFORD Fire Insurance Company.

Office north side of State House Square.
THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.
The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
Eliphalet Terry, John Allen,
S. H. Huntington, Ezra White, Jr.,
H. Huntington, Jr., James Goodwin, Jr.,
Albert Day, John P. Brace,
George C. Collins, Esqrs.
ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

PROTECTION Insurance Company.

Office north side of State House Square, in Exchange Buildings.
THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.
The company will issue policies on fire and marine risks, on terms as favorable as any other office.
Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:
William W. Ellsworth, B. W. Greene,
Daniel W. Clark, Willis Thral, Jr.,
Charles H. Northam, Elery Hills,
William Kellogg, John H. Preston,
S. W. Goodridge, Edward Bolles,
Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong,
Lemuel Humphrey,
DANIEL W. CLARK, President.
WILLIAM CONNER, Sec'y.

ETNA Insurance Company.

Incorporated for the purpose of securing against loss and damage by Fire only.
CAPITAL, \$200,000.
SECURED and vested in the best possible manner. Offer to take risks on terms as favorable as any other office. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:
Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Steadman, Eliza Peck,
Henry Kilbourn, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Seeley.

THOMAS K. BRACE, President.
SIMON L. LOOMIS, Sec'y.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.
CHARLES ROBINSON, Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also Agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.